الجَهْمِيَّةُ وَ قَوْلُهُمْ بِخَلْقِ القُرْآنِ

The Jahmiyyah and their statement that the Qurān is created

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh the Most Merciful the Most Beneficent

The misguided Jahmiyyah

Abū 'Abdur-Rahmān Abdullāh ibn Ahmad ibn Hanbal – *radiĀllahu 'anhu wa ardāhu* – said in his book "As-Sunnah":

الْحَمْدُ لِلَّهِ عِنْدَ مُفْتَتَحِ كُلِّ كَلَامٍ، وَذِكْرِ كُلِّ نِعْمَةٍ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ. سُئِلَ عَمَّا قَالَتْهُ الْعُلَمَاءُ فِي الْجَهْمِيَّةِ الضُّلَّالِ وَإِكْفَارِهِمْ وَالصَّلَاةِ خَلْفَهُمْ؟ قَالَ عَبْدُ اللَّهِ رَحِمَهُ اللَّهُ:

"All praise is due to Allāh at the beginning of every speech and when remembering every blessing. And may the peace of Allāh be upon Muhammad the Prophet and his family. He was asked about what the scholars said about the misguided Jahmiyyah and considering them as disbelievers and praying behind them? Abdullāh – *rahimahullāh* – said:

1 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ عِنْدَنَا كَافِرٌ، لِأَنَّ الْقُرْآنَ مِنْ عِلْمِ اللَّهِ عَزَّ وَجَلَّ وَفِيهِ أَسْمَاءُ اللَّهِ عَزَّ وَجَلَّ"

1. I heard my father (i.e. Ahmad ibn Hanbal) – *rahimahullāh* – say: *"Whoever says: The Qurān is created, then for us he is a kāfir. Because the Qurān is from the Knowledge of Allāh – the Mighty and Majestic – and in it are the Names of Allāh the Mighty and Majestic."*

2 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: " إِذَا قَالَ الرَّجُلُ: الْعِلْمُ مَخْلُوقٌ فَهُوَ كَافِرٌ لِأَنَّهُ يَزْعُمُ أَنَّهُ لَمْ يَكُنْ لَهُ عِلْمٌ حَتَّى خَلَقَهُ"

2. I heard my father – *rahimahullāh* – say: *"If a man says: The Knowledge (of Allāh) is created, then he is kāfir. Because he claims that He did not have any knowledge until He created it."*

3 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ عِنْدَنَا كَافِرٌ لِأَنَّ الْقُرْآنَ مِنْ عِلْمِ اللَّهِ عَزَّ وَجَلَّ، قَالَ اللَّهُ عَزَّ وَجَلَّ

3. I heard my father – *rahimahullāh* – say: *"Whoever says: The Qurān is created, then for us he is a kāfir. Because the Qurān is from the Knowledge of Allāh – the Mighty and Majestic."* He – the Mighty and Majestic – said:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ

"Then whoever argues with you about it after that of the knowledge (i.e. the Qurān) **which has come to you."** (Ali 'Imran 3:61)

وَقَالَ عزَّ وَجَلَّ

And He – the Mighty and Majestic – said:

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُو الْهُدَى وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

"And never will the Jews or the Christians be satisfied with you until you follow their religion. Say: 'Verily, the guidance of Allāh is the (only) **guidance.' And if you were to follow their desires after what has come to you of knowledge** (i.e. the Qurān)**, you would have against Allāh no protector or helper."** (Al-Baqarah 2:120)

وَقَالَ عزَّ وَجَلَّ

And He – the Mighty and Majestic – said:

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ

"And if you brought to those who were given the Scripture every sign, they would not follow your *qiblah*. Nor will you be a follower of their *qiblah*. Nor would they be followers of one another's *qiblah*. So if you were to follow their desires after what has come to you of knowledge (i.e. the Qurān)**, indeed, you would then be among the wrongdoers."** (Al-Baqarah 2:145)

وَقَالَ عزَّ وَجَلَّ

And He – the Mighty and Majestic – said:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

"Verily, His is the creation and the command. Blessed is Allah, the Lord of all the worlds" (Al-A'rāf 7:54)

قَالَ أَبِي رَحِمَهُ اللَّهُ: «وَالْخَلْقُ غَيْرُ الْأَمْرِ»

My father said: *"And the creation is something else than the command."*[1]

وَقَالَ عَزَّ وَجَلَّ

And He – the Mighty and Majestic – said:

وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ

"But whoever disbelieves in it from the (various) **groups."** (Hud 11:17)

قَالَ أَبِي رَحِمَهُ اللَّهُ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ: " وَالْأَحْزَابُ: الْمِلَلُ كُلُّهَا " **{فَالنَّارُ مَوْعِدُهُ}**

My father – *rahimahullāh* – said: *"Sa'īd ibn Jubayr said: And the groups are: all of the (other) religions (than Islām).* ***'Then the fire is their abode.'*** (Hud 11:17)*"*

وَقَالَ عَزَّ وَجَلَّ

And He – the Mighty and Majestic – said:

وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَمَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ

"And among the (opposing) **groups are those who deny part of it** (i.e. the Book)**. Say: 'I have verily been commanded to worship Allāh and not associate** (anything) **with Him. To Him I invite, and to Him is my return.' And thus We have revealed it as an Arabic legislation. And if you should follow their desires after what has come to you of knowledge, you would not have against Allāh any ally or any protector."**
(Ar-Ra'd 13:36-37)

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[1] Allah creates the creation by commanding it to be, such as in His – the Exalted – words:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

"Verily, His Command, when He intends a thing, is only that He says to it: 'Be!', and it is." (Yā-Sīn 36:82)

The word "Be!" is His command. According to the Jahmiyyah, then this word is created, which necessitates that another command had been given for that to be created, and another command for that, and so on forever. That cannot be correct, and this proves that the creation and the command are to different things.

4 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: " مَنْ قَالَ ذَلِكَ الْقَوْلَ لَا يُصَلَّى خَلْفَهُ الْجُمُعَةَ وَلَا غَيْرَهَا: إِلَّا أَنَّا لَا نَدَعُ إِتْيَانَهَا فَإِنْ صَلَّى رَجُلٌ أَعَادَ الصَّلَاةَ، يَعْنِي خَلْفَ مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ" ،

4. I heard my father – *rahimahullāh* – say: *"Whoever has this opinion then Al-Jumu'ah is not prayed behind him nor other (prayers). Except that we do not leave coming to the prayer. So if a man prays, then he repeats his prayer. This means: (prays) behind the one who says: The Qurān is created."*

5 – سَأَلْتُ أَبِي رَحِمَهُ اللَّهُ عَنِ الصَّلَاةِ، خَلْفَ أَهْلِ الْبِدَعِ، قَالَ: «لَا يُصَلَّى خَلْفَهُمْ مِثْلُ الْجَهْمِيَّةِ وَالْمُعْتَزِلَةِ«

5. I asked my father – *rahimahullāh* – about the prayer behind the people of *bid'ah*. He said: *"One do not pray behind them, such as the Jahmiyyah and the Mu'tazilah[2]."*

6 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: «إِذَا كَانَ الْقَاضِي جَهْمِيًّا فَلَا تَشْهَدْ عِنْدَهُ«

6. I heard my father – *rahimahullāh* – say: *"If the judge is a jahmī, then do not testify with him (i.e. in his court)."*

7 – حَدَّثَنِي الْحَسَنُ بْنُ عِيسَى مَوْلَى عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، حَدَّثَنَا حَمَّادُ بْنُ قِيرَاطٍ، قَالَ : سَمِعْتُ إِبْرَاهِيمَ بْنَ طَهْمَانَ، يَقُولُ: «الْجَهْمِيَّةُ كُفَّارٌ، وَالْقَدَرِيَّةُ كُفَّارٌ«

7. Al-Hasan ibn 'Īsa, the mawlā of Abdullāh ibn Al-Mubārak, narrated to me that Hammād ibn Qirāt narrated to us and said: I heard Ibrāhīm ibn Tahmān say: *"The Jahmiyyah are kuffār and the Qadariyyah[3] are kuffār."*

8 – حَدَّثَنِي مُحَمَّدُ بْنُ صَالِحٍ الْبَصْرِيُّ مَوْلَى بَنِي هَاشِمٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ قَرِيبٍ الْأَصْمَعِيُّ، حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ، عَنْ أَبِيهِ، قَالَ: «لَيْسَ قَوْمٌ أَشَدَّ نَقْضًا لِلْإِسْلَامِ مِنَ الْجَهْمِيَّةِ وَالْقَدَرِيَّةِ، فَأَمَّا الْجَهْمِيَّةُ فَقَدْ بَارَزُوا اللَّهَ تَعَالَى، وَأَمَّا الْقَدَرِيَّةُ فَإِنَّهُمْ قَالُوا فِي اللَّهِ عَزَّ وَجَلَّ«

8. Muhammad ibn Sālih Al-Basrī, the *mawlā* of *banī* Hāshim, narrated to me that Abdul-Mālik ibn Qarīb Al-Asma'ī narrated to us that Al-Mu'tamir bin Sulaymān At-Taymī narrated to us from his father who said: *"There is not a people who are more invalidating of Islām*

[2] Al-Mu'tazilah is a misguided sect that ascribes to Islām. Among their belief are: that the one who commits a major sin not is a believer nor as disbeliever, rather he is a place between these two states. They reject the Attributes of Allah just like the Jahmiyyah. They believe that the slave is independent in his deeds from the Will and Decree of Allah, opposite of the Jahmiyyah Jabariyyah. Due to this they were called Al-Qadariyyah. They believe that the Muslim who commits a major sin will stay in hell-fire eternally, opposite of the Jahmiyyah who say that the Muslim who commits a major sin never will enter into hell-fire. Due to this the Mu'tazilah was also called Al-Wa'īdiyyah.

[3] Al-Qadariyyah is a sect that belief in the opposite of Al-Jabariyyah regarding the deeds of the slave. They believe that the slave creates their own deeds independent of Allāh – the Exalted – and his *Qadr*.

than the Jahmiyyah and the Qadariyyah. Regarding the Jahmiyyah then they fought with Allāh the Exalted, and regarding the Qadariyyah then they said (evil things) about Allāh the Mighty and Majestic."

9 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنِي زُهَيْرُ بْنُ نُعَيْمٍ السِّجِسْتَانِيُّ الْبَابِيُّ ثِقَةٌ، قَالَ: سَمِعْتُ سَلَّامَ بْنَ أَبِي مُطِيعٍ، يَقُولُ: «الْجَهْمِيَّةُ كُفَّارٌ لَا يُصَلَّى خَلْفَهُمْ»

9. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said:) Zuhayr ibn Nu'aym As-Sijistānī Al-Bābī – trustworthy – narrated to me: I heard Salām ibn Abī Mutī' say: *"The Jahmiyyah are kuffār and one does not pray behind them."*

<u>Commentary:</u>

Why did the scholars declare *takfīr* upon the Jahmiyyah, and why were the Jahmiyyah regarded as those worst in *kufr* among all the misguided sects?

Wakī' ibn Al-Jarrāh – *rahimahullāh* – said:

الْقُرْآنُ كَلامُ اللَّهِ عَزَّ وَجَلَّ أَنْزَلَهُ جِبْرِيلُ عَلَى مُحَمَّدٍ عَلَيْهِمَا السَّلامُ كُلُّ صَاحِبِ هَوًى يَعْرِفُ اللَّهَ عَزَّ وَجَلَّ وَيَعْرِفُ مَنْ يَعْبُدُ إِلَّا الْجَهْمِيَّةُ لَا يَدْرُونَ مَنْ يَعْبُدُونَ

"The Qurān is the Words of Allah – the Mighty and Majestic – which Jibrīl brought to Muhammad – may peace be upon both of them. Every follower of hawā (lust and desires) knows Allāh – the Mighty and Majestic – and knows who he is worshipping, except the Jahmiyyah. They don't know who they are worshipping."

(As-Sunnah by Abdullāh ibn Imām Ahmad ibn Hanbal)

And 'Abdullāh ibn Al-Mubārak – *rahimahullāh* – said:

إِنَّا لَنَحْكِي كَلامَ الْيَهُودِ وَالنَّصَارَى ، مَا نَسْتَطِيعُ أَنْ نَحْكِيَ كَلامَ الْجَهْمِيَّةِ

"We can narrate the words of the Jews and the Christians, but we cannot narrate the words of the Jahmiyyah."

(Khalq Af'āl Al-'Ibād by Al-Bukhārī)

So what is that the Jahmiyyah have said and believe in, in order to deserve this *takfīr* and these criticizing words? And who are the Jahmiyyah to begin with?

The Jahmiyyah is a misguided sect that ascribes to Islām. They were the followers of Jahm Ibn Safwān – thus the name Jahmiyyah – who took the *ta'tīl* (invalidation) from Al-Ja'd ibn Dirham. Among their beliefs is that they invalidate and reject the Names and Attributes of Allāh – the Mighty and Majestic – while claiming that these necessitate *tashbīh* (comparing) the Creator with the creation. Due to this *ta'tīl* of the apparent meaning they were also called *Al-Mu'attilah*.

And their *madhhab* regarding the deeds of the slaves is that they are forced to do the good and bad that they do, without having any capability or choice, and due to this they were called *Al-Jabariyyah*.

They were also those who said that the Qurān is created. This statement is the topic of this article. The *salaf* would consider this statement as being *kufr* due to several reasons. Among these reasons are:

1. That saying the Qurān is created means to negate the attribute of speaking for Allāh the Mighty and Majestic, while Allāh – the Exalted – said:

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

"And Allāh spoke to Musa directly." (An-Nisā 4:164)

Furthermore the reality of the revelation is that Allāh speaks.

They did not only say that the Qurān is created, rather they entirely negated that Allāh speaks, and they said that claiming this is *tashbīh* and *kufr*, due to comparing the Creator with the creation in the attribute of speaking.

So they negated the reality of the prophet-hood which is Words from Allāh, delivered through an angel to someone from His creation who then conveys it to His slaves. And by doing this they committed *kufr* because they negated and rejected something clear – which is Allāh speaking.

So when asked: *'If you say that Allāh does not speak, then what is this Qurān?'* Then they would answer: *'It is a creation among His creations.'*

But this is not the meaning of speaking in the Arabic language. Rather speaking is an attribute which is attributed to the one who performs it. And therefore the evidence given by Imām Ahmad – *rahimahullāh* – when he mentioned the verse of Allāh:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

“Verily, His is the creation and the command. Blessed is Allah, the Lord of all the worlds” (Al-A’rāf 7:54)

Here Allāh made a difference between the creation and the command. But the Jahmiyyah said that they are one and the same thing.

This wicked belief lead them to saying – among many other things – that the saying of Allāh which is mentioned in the verse:

فَلَمَّا أَتَاهَا نُودِيَ مِن شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَن يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

”So when he (i.e. Musa) **reached it** (i.e. the fire)**, he was called from the right side of the valley, in the blessed place from the tree: ‘O Mūsā, verily I am Allāh, the Lord of all the worlds.’”** (Al-Qasas 28:30)

Or in the verse:

إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

“Verily, I am Allāh. *Lā ilāha illa Ana* (none has the right to be worshipped but I)**, so worship Me, and perform the prayer for My Remembrance.”** (Tā-Hā 20:14)

Then this was not Allah speaking, rather it was the tree speaking.

Abdullāh ibn Ahmad ibn Hanbal – *rahimahullāh* – said:

حَدَّثَنِي أَبُو عَمْرٍو مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، قَالَ: سَمِعْتُ أَبَا الْوَزِيرِ مُحَمَّدَ بْنَ أَعْيَنَ قَالَ: سَمِعْتُ النَّضْرَ بْنَ مُحَمَّدٍ، يَقُولُ: «مَنْ قَالَ فِي هَذِهِ الْآيَةِ» **{إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي}** [طه: 14] مَخْلُوقٌ فَهُوَ كَافِرٌ "، فَجِئْتُ إِلَى عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ فَأَخْبَرْتُهُ، قَالَ: «صَدَقَ أَبُو مُحَمَّدٍ عَافَاهُ اللَّهُ، مَا كَانَ اللَّهُ عَزَّ وَجَلَّ يَأْمُرُ أَنْ نَعْبُدَ مَخْلُوقًا«

*“Abū ‘Amr Muhammad ibn ‘Abdul-‘Aziz ibn Abū Rizmah narrated to me and said: “I heard Abū Al-Wazīr Muhammad ibn A’yan say: ‘Whoever says regarding this verse: **“Verily, I am Allāh. Lā ilāha illa Ana, so worship Me.”** (Tā-Hā 20:14), that it is created then he is kāfir.’ So I went to Abdullāh ibn Al-Mubārak and informed him (about this). He said: ‘Abū Muhammad has spoken the truth, may Allah protect him. Allah – the Mighty and Majestic – would not command that we should worship something created.’”*

Ibn Taymiyyah – *rahimahullāh* – said regarding the harsh words of the salaf when mentioning the Jahmiyyah:

وَمَعْنَى كَلَامِ هَؤُلَاءِ السَّلَفِ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ مَنْ قَالَ إنَّ كَلَامَ اللَّهِ مَخْلُوقٌ خَلَقَهُ فِي الشَّجَرَةِ أَوْ غَيْرِهَا – كَمَا قَالَ هَذَا الجهمي الْمُعْتَزِلِيُّ الْمَسْئُولُ عَنْهُ – كَانَ حَقِيقَةُ قَوْلِهِ : إنَّ الشَّجَرَةَ هِيَ الَّتِي قَالَتْ لِمُوسَى { **إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي** } وَمَنْ قَالَ : هَذَا مَخْلُوقٌ قَالَ ذَلِكَ فَهَذَا الْمَخْلُوقُ عِنْدَهُ كَفِرْعَوْنَ الَّذِي قَالَ : { **أَنَا رَبُّكُمُ الْأَعْلَى** } كِلَاهُمَا مَخْلُوقٌ وَكِلَاهُمَا قَالَ ذَلِكَ . فَإِنْ كَانَ قَوْلُ فِرْعَوْنَ كُفْرًا فَقَوْلُ هَؤُلَاءِ أَيْضًا كُفْرٌ .

"So the meaning of the words of these salaf – may Allah be pleased with them – is that whoever says: 'Verily the Words of Allah are created; He created them in the tree or in something else' – just as this jahmī mu'tazilī which the question was about said – then the reality of his saying is: Verily the tree is the one who said to Musa: ***"Verily, I am Allāh. Lā ilāha illa Ana, so worship Me."*** *And whoever says: This (statement) is created, he has said this (i.e. that the tree said it). So this created (statement) with him is like Fir'awn who said:* ***"I am your lord the most high."*** *They are both created and they both said this. So if the saying of Fir'awn is kufr, then the saying of these (Jahmiyyah) is also kufr."*

(Majmū' Al-Fatāwā v. 12, p. 509)

2. The second reason that stating that the Qurān is created is *kufr,* is that Allāh has made the Qurān His knowledge. The evidence for this are many verses, among which is the verse:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ

"Then whoever argues with you about it after that of the knowledge (i.e. the Qurān) **which has come to you."** (Ali 'Imran 3:61)

And many similar verses which was mentioned in the beginning of this article.

So if someone says that the knowledge of Allāh is created then the reality of their statement is that Allāh was ignorant until He created the knowledge, and this is clear cut *kufr*.

3. The third reason is, that the Jahmiyyah with this statement allowed worshipping something else than Allāh, and they themselves are *mushrikūn* (worshippers of something else than Allāh). And *shirk* entered upon them from several angles. Among these are:

That the Prophet (*sallAllāhu alayhi wa sallam*) used to seek refuge with the complete Words of Allāh from the evil which He has created.

Khawlah bint Hakīm As-Sulamiyyah – *radiAllāhu 'anhā* – said:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ

"I heard the Messenger of Allāh (sallAllāhu alayhi wa sallam) say: 'Whoever arrives at a place and then says: I seek refuge with the complete Words of Allāh from the evil which He has created', then nothing will harm him until he leaves that place.'"

(Sahīh Muslim)

So when the Words of Allāh – according to the Jahmiyyah – are created, then this necessitates that it is allowed seeking refuge with something created. And seeking refuge with something created in something which it is not capable of is *shirk akbar*.

Shirk also entered upon them from the angle of them saying that the Words of Allāh and His Names and Attributes are created, while Allāh says:

وَلِلَّهِ الأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

"And Allāh has the most beautiful names so invoke Him by them. And leave those who reject His Names. They will be recompensed for what they used to do." (Al-A'rāf 7:180)

So when they claimed that the names of Allāh are created, then the reality of their claim was that it is allowed to invoke something created.

So whoever claims that the names of Allāh are created, then he has claimed that Allāh has allowed for us to worship something created, and this negates the meaning of *Lā ilāha illa Allāh*.

Muhammad ibn Ismā'īl Al-Bukhārī – *rahimahullāh* – narrated:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أَبُو جَعْفَرٍ الْبَغْدَادِيُّ، قَالَ: سَمِعْتُ أَبَا زَكَرِيَّا يَحْيَى بْنَ يُوسُفَ الزِّمِّيَّ، قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ، فَجَاءَهُ رَجُلٌ فَقَالَ: يَا أَبَا مُحَمَّدٍ، مَا تَقُولُ فِي قَوْمٍ يَقُولُونَ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَ: «أَمِنَ الْيَهُودِ؟» قَالَ: لَا، قَالَ: «فَمِنَ النَّصَارَى؟» قَالَ: لَا، قَالَ: «فَمِنَ الْمَجُوسِ؟» قَالَ: لَا، قَالَ: «فَمِمَّنْ. . . .؟» قَالَ: مِنْ أَهْلِ التَّوْحِيدِ، قَالَ: " لَيْسَ هَؤُلَاءِ مِنْ أَهْلِ التَّوْحِيدِ، هَؤُلَاءِ الزَّنَادِقَةُ مَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَقَدْ زَعَمَ أَنَّ اللَّهَ مَخْلُوقٌ، يَقُولُ اللَّهُ: **{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}** [الفاتحة: 1] ، فَاللَّهُ لَا يَكُونُ مَخْلُوقًا، وَالرَّحْمَنُ لَا يَكُونُ مَخْلُوقًا، وَالرَّحِيمُ لَا يَكُونُ مَخْلُوقًا، وَهَذَا أَصْلُ الزَّنَادِقَةِ، مَنْ قَالَ هَذَا فَعَلَيْهِ لَعْنَةُ اللَّهِ، لَا تُجَالِسُوهُمْ وَلَا تُنَاكِحُوهُمْ"

"Muhammad ibn Abdullāh Abū Ja'far Al-Baghdādī narrated to us and said: I heard Abū Zakariyyā Yahyā ibn Yūsuf Az-Zimmī who said: 'We were with 'Abdullāh ibn Idrīs when a man came to him and said: 'O Abū Muhammad, what do you say about a people who says: The Qurān is created?' So he said: 'Are they from the Jews?' He answered: 'No'. He asked: 'Then from the Christians?' He answered: 'No'. He asked: 'Then from the Majūs?' He answered: 'No'. So he asked: 'From who then?' He answered: 'From the people of Tawhīd.' He said: 'These people are not from the people of Tawhīd. These people are zanādiqah (disbelievers, heretics). Whoever claims that the Qurān is created, then he has claimed that Allah is created. Allah says: ***In the Name of Allāh Ar-Rahmān (the Most Merciful) Ar-Rahīm (the Most Beneficent)*** *(Al-Fātiha 1:1). So Allāh is not created, and Ar-Rahmān is not created, and Ar-Rahīm is not created. This is the foundation of the zanādiqah. Whoever says this then the curse of Allah is upon him. Do not sit with them and do not marry from them or to them.'"*

(Khalq Af'āl Al-'Ibād by Al-Bukhārī, and 'Abdullāh ibn Ahmad ibn Hanbal has a similar version in As-Sunnah)

Based on all of this then the one who claims the Qurān is created is like one who has claimed that Allāh is created. And the one who says that the Qurān is not created, is like the one who says *Lā ilāha illa Allāh*.

May the peace and abundant blessings be upon our Prophet Muhammad, his family and companions, and whoever follows them in goodness until the Day of Judgement.

Abu Hajār